THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

HOW A LEADER PROCEEDS WITH A GROUP

BERKELEY BAPTIST
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Pamphlet Number Two

—

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THE CHRISTIAN QUEST
Youth and Jesus' Way of Life

LEADER'S MANUAL

Basic Materials,
Pamphlet 2

HOW A LEADER PROCEEDS WITH A GROUP

"The prime essential for moral and religious education is that the young should live a common life with moral and religious leaders"—Geo. A. Coe

Materials to be Used as Aids in Building a Church Program with Youth

Prepared by the
COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH
Approved for experimental use, February, 1927, by the International Council of Religious Education

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
5 South Wabash Avenue, Chicago

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WHAT THIS PAMPHLET IS

1. **It belongs to a series.** Therefore, although dealing with a single topic, it can best be used in connection with others in the series. The pamphlets now ready (September, 1927) are—

I. Basic Materials

1. Qualities of an Effective Leader
2. How a Leader Proceeds with a Group
3. How to Study Individual Growth
4. How a Leader Uses Organization
5. Program Suggestions for Group Leaders

II. Resource Materials

6. Worship and Leaders of Youth
7. Youth and Recreation
8. Dramatics and Leaders of Youth
9. Use of Famous Pictures with Youth
10. Story-telling Projects for Leaders of Youth
11. Book Friends of Youth

Others will be issued annually.

All these can be secured from the agency and the address given on the title page.

2. It is intended to be **an aid in building a complete, all-round, balanced Christian program for any group of youth** in the church.

3. It has been prepared by a committee representing **forty denominations, fifty-six state and provincial councils of religious education, and a number of other Christian agencies** in the field of youth.

4. The Committee desires the aid of leaders everywhere in enriching the materials by sending in the **report of the experience** given on the last pages.

WHAT TO DO WITH THIS PAMPHLET

1. **Get the Others in the Series**—including the loose-leaf binder.

2. **Read It Through Carefully**

   Date first read .....My general impression .....

3. **Talk It Over With Others**
   With Whom? Result?

4. **Do Some Further Reading**
   (See page 30.)

5. **Record Here the Steps You Take as They are Taken**
   What I did first:
   What I did next:
   What I did next:
   What I did next:
   What I did next:
   (See the procedure outlined in this pamphlet.)

6. **Register Yours as a Co-operating Group**
   (See form on page 33.)
   (Unless you have already used form in some other pamphlet.)
   Group registered on .....

7. **Send in Report of Experience**
   (See form on page 35.)
   Report sent in on .....
   Name of Leader .....
   Name of Group .....
   Church or Other Organization .....

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How a Leader Proceeds with a Group

"The higher education is a finish, but the highest education is a start."—The Country Contributor

IF YOU can be as much of a carpenter in the life of some other boy as you have been in mine, I will not be selfish and begrudge your leaving our town," was the response of a boy to the leader who, in a church program, had started a process that produced character in his life.

"Nothing has ever meant so much in her life," was the tribute of a mother to the work of a leader who wisely rounded out the program of the home by group activities.

These words merely represent the results in Christian character that are being secured by leaders of youth everywhere; they are but symbols of the good results that are constantly rejoicing the hearts of many leaders. The reader of these lines wants to see such a product as a result of his or her leadership. Perhaps he[1] already has secured good results, but is anxious that in larger measure his work with youth be, in the broadest sense, fruitful. This section is intended to set forth some of the practical steps in the effective leadership of a group.

Let it be said emphatically, first of all, that there is no single, simple and infallible method that will, under all circumstances and at all times, lead the leader automatically to what he desires. The attempt to find such a method and the belief that it has been found have led to many tragic results in the life of youth.

While this is true, it is nevertheless also true that there are certain approaches to the problem of group leadership that have been abundantly tested out and can be recommended with confidence. They will, it is believed, give good results when wisely used. They are not automatic, prescribed rules. They are more like a compass, to give a leader a general direction on the journey of leadership and are not detailed charts on which every buried reef and dangerous headland is

[1] The word "he," or "his," etc., as used in this pamphlet to describe a leader, is used in its generic sense by which it refers either to a man or a woman. It seemed better to the committee to follow this plan than to use each time the cumbersome statement "he or she," or "his or her," etc. Women leaders are, therefore, reminded that these materials are intended for both sexes.

marked with such detail as to paralyze the leader's own judgment and initiative.

It is taken for granted that before considering these steps the leader has made a thorough study of the section "Qualities of an Effective Leader" which contains material that any leader should study carefully before considering what his first practical steps are to be.

These steps are **not arranged in a prescribed and infallible order that will fit all cases equally well and without change.** Some leaders will begin at one point and some at others, but each will have to decide as to which step would be the most fruitful point at which to commence his or her own work. For example, the second suggestion, "Unite the members," the third suggestion, "Choose a Goal," and the fourth, "Charting the members," may be interchanged profitably in the experience of some groups. Beginning leadership of a group is somewhat like the experience of the soldier who joined his regiment one morning after it had already gone into action. He asked an officer where he should begin and was told, "Start in right where you are; there is fighting all along the line."

So it is with youth. They have already gone into action before most of us meet them; there is fighting, for ideals and habits, and character, all along the line of adolescent activity and experience. **The point where one is** usually provides a good starting point.

Nine steps in the process of working with a group are presented here. The number need not frighten anyone. They will not be taken all at once. Some leaders will not take all of them. Others will take steps not mentioned in detail among these nine. The nine are suggestions only. Let every leader "be fully persuaded in his own mind."

I. GET ACQUAINTED

IN many cases this has already been done. The leader has been with the group for some time and does not feel the need of any further steps immediately for getting on friendly terms with the members. He is ready to consider at once the next steps outlined in this leaflet.

It may be, however, that the leader feels the need of a closer acquaintance and is willing to secure it. Or, as often is the case, the leader is beginning with a new group to

which he is almost, if not entirely, a stranger. Reference is made here, let it be said at once, to a friendly acquaintance that can be a basis for good work to follow and not to that intimate knowledge of the lives of the members which can come only through continued contacts and character evaluation.

Some social or recreational event in which the leader and the group can share will help greatly in bringing about this acquaintance. A hike, a sleigh-ride, an over-night camping trip, a party, an excursion trip, a hospital visit, a church enterprise, a picnic, a church supper—these and many other activities will suggest themselves as avenues of acquaintance.

At such an event the leader will see his members under natural conditions; he will learn much about their characters and temperaments; he will reveal himself to them as a natural and wholesome person with whom it is a pleasure to live under any circumstances: and it will break down any unnatural barriers of reserve that comparative strangers are apt to erect around themselves and against each other.

The leader will also seek to know something about his members in their homes, at their school, in their places of employment, and in their church relationships. Conversation with those who know them in these relationships, friendly observation and visits, and any avenue that may be available, will be used to the end that a closer acquaintance may result.

The purpose of this will be to enable the members of the group to understand and experience more thoroughly the Christian way of living and to commit themselves to loyalty to Jesus Christ.

II. WELD THE MEMBERS INTO A REAL GROUP

WHAT is meant by this?

Every collection of individuals is not a real group. Merely because a certain number of boys or girls or young people belong to the same class or other organization, it does not follow that they form a genuine group that can work together effectively. The members may be together in the group merely because they are of the same age, or in the same grade in public school. They may differ in their homes, in their social standing, in their financial resources, and in other ways. The leader's task then becomes largely one of welding them into a genuine group with common interests and ideals, rather than having them continue to eye each other suspiciously as strangers and remain aloof. It is well for the leader to recognize this as part of his task. Assuming that the leader has a group with mixed interests

and with different backgrounds, some suggestions can be given as to ways of bringing a greater unity in interest and purpose.

One leader accomplished this unifying process to a considerable degree by the sort of social gathering that was just discussed, namely, a hike. All the group enjoyed this together on a broad basis of common interests. Their love of the outdoors, and their desire to visit a site of historic interest at the end of the journey, appealed to so many of them that nearly all went and the trip did much to break down barriers and antagonisms. They got acquainted with each other and with their leader. On the basis of the fellowship thus established the group was able to go forward and share in other enterprises with a spirit of group fellowship.

Other leaders have used a dramatic activity, a church benevolent object, or some other enterprise for securing a similar result.

Other leaders find that setting an ideal before the group and then charting their attainment in the light of it helps greatly in this way. These are discussed at greater length in the next two sections of this pamphlet.

A discussion to discover the interests of the group often helps in unifying the members into a group. Such questions as these have been used effectively:

What do your companions do with their time, or what do you (they) do when you (they) have nothing to do?

What do your companions talk about when there is nothing to do but talk?

Which of the things they do and talk about help them to live at their best?

Which hinder?

Which are the most important?

What would you like this group of ours to take up at its group meetings? [2]

By some process such as these suggested the leader will do all he can, early in his experience with the group, to help the members to feel that they belong to each other in a genuine group fellowship. All the steps suggested will, of course, help in this, but it usually needs some special attention at the beginning.

III. HELP THE GROUP TO DETERMINE ITS GOAL

WE will assume that the reader is the adult leader of a group of boys, girls, or young people anywhere between twelve and twenty-three years of age. How many there are, or how they are organized is not important

[2] In preparing the above discussion on discovering the interests of the group the committee was much helped by the section "How to conduct a first discussion of group interests," by J. A. Urice in, "Methods for Group Leaders." Published by the Committee on Counsel and Guidance of the Christian Citizenship Program of the Y. M. C. A., to which the leader is referred for a fuller discussion.

just now in our discussion. They may be newly organized, or it may be that they have been together for some time, but are ready to face anew the question of what they will do together.

The leader's first task is that of awakening or directing in them a desire for the Christian way of life. He will, therefore, present a challenge which will help youth better to understand what complete Christian living means for them. He will seek, in other words, to arouse a desire for richer, fuller living that is beyond their present attainment. This challenge will draw them after it "with compulsion, as flame is drawn to flame." This desire on their part he will want to make very definite and practical.

Life gets its direction and its power from its **motives** and the stimulating of motives in Christian education is one of the most difficult, neglected, and necessary elements in it. No matter how correct we are in the details of our work, we will fail if we do not supply the right motive. We often fail because we labor faithfully on details of method, and leave an accident, such as a ball game or a street gang, to provide the controlling **motive** of a human life.

How can a great ideal such as we have discussed be made challenging to youth? Some ways in which actual boys and girls have really become thrilled with a great ideal and purpose such as this will be given here. These accounts tell how a something has been implanted in youth, a great desire that through all the years must work itself out in conduct.

1. METHODS USED IN THE GROUP FOR ARRIVING AT SUCH A GOAL

a. How Large is Your Circle?

One leader gave his group a talk and conducted a discussion on the theme "How Large Is Your Circle?" using the treatment given in "Qualities of an Effective Leader," page 9. He had the members name great characters in history and place them in the proper circle. Men of the local church and community were also classified in this way. Then each one began to locate himself. All winter the pull of this ideal or goal was evident as a larger and finer unselfishness began to appear.

b. The Chart of Experience

The chart (see page 12) was used in much the same way to fix a worthy goal. It was explained; imaginary people were tested according to it; historical characters were treated in the same way; and then each member of the group was given a copy and asked to place a cross in the proper column for each feature in his own life. In other cases this marking of the chart was reserved for later use.

The chart of experience, enlarged, can be placed on the wall of the room where the group meets. Charts of a similar character have been widely used for this purpose and with good results. They should not be kept up so long or in such condition as to lose their influence.

c. A Chart of the Fourfold Life

This chart, as a goal for life, has been effectively used in the same way.

d. A Church Service

A church service built around the ideal of all-round living has been effectively used to achieve the same purpose. Hymns, prayer, scripture, responsive readings, and message will all deal with the ideal of an all-round life.[3] Father and Son and Mother and Daughter banquets have been effectively used in this way.

2. METHODS USED OUTSIDE THE GROUP

a. Summer Camps

Summer camps and conferences for young people are now quite common. They are very effective instruments for giving such a challenge to life. All over the land one meets hosts of young people who give the credit for their possessing a transforming ideal to some summer camp.

b. Conferences

Week-end, one-day, two-day, or three-day conferences for young people are now conducted widely by denominational agencies, state and provincial councils of religious education, and county councils. During 1926 about sixty thousand young people attended such gatherings. In still larger numbers these also have given the challenge of high and wholesome living.

c. Other Features

Home life, personal friendships, and other elements are also used in these ways.

So, in these and other ways boys and girls will come to feel upon their lives the continuous tug of the ideal of the Christian way of living. In such a life the process of Christian character-building goes on most effectively.

IV. STUDY INDIVIDUAL GROWTH OF THE MEMBERS

A CERTAIN leader of a group of senior high school girls faced her task one early autumn. She had seen her objective in general terms somewhat as it is set forth in the chapter on "Qualities of an Effective Leader." (See page 8.) She saw and understood this because all her mature life she had been seeking to build Christian character

[3] A complete worship program on the fourfold life is given in "The Hymnal for American Youth."

in youth. She saw also her immediate objective as set forth in the same section. (See page 11.) She knew that her general ideal would not mean much until it was worked out in the human relationships of the home, the school, and so on.

Conscious as she was of all this, she then turned to her group to ask, "What will it all mean **for them?**" She discovered that it could not mean the same thing for all, because they were all so different. Ruth was a brilliant student, but, as her former teacher had said, "a holy terror" in Sunday school; her reverence and appreciation of worship and courteous conduct were utterly undeveloped. Louise had energy, leadership, ability, brain power, and personality in large measure, and yet she was in danger of spoiling a promising life by an utterly selfish attitude at home. Wilma seemed to have everything desirable excepting a reasonable self-confidence; she was so shy and retiring as to be almost an embarrassment to others. Nearly all the girls read nothing better than the newspapers and magazines. Most of them were evidently getting warped and pernicious ideals of their relationships with boys. Few had any constructive ideas as to what an intelligent vocational choice would be. Scarcely any found a personal appreciation in prayer. The leader began to study her group on the basis of her evaluation charts. The leader discovered that her task could not be quite the same for all. She undertook to accomplish one thing for Ruth, a different thing for Louise, still something else for Wilma, and certain other things for all. **She discovered her task because she was able to make a personal evaluation or a study of growth in the lives of the members of her group.**

Such an evaluation is one of the first essentials in the work of any leader of youth. It is so important that a whole section of these leadership materials has been devoted to it. In that section the advantages of such evaluation will be dealt with and three methods outlined for carrying it out. The first of these is based upon the leader's knowledge and is easiest. The second is a group charting, and is somewhat more difficult than the first. The third is a personal interview and is the most difficult. The leader can use the method that fits in best with his possibilities. Some will use the first, some the second, some the third, and some, in time, all three. The leader is referred, therefore, to that section for a full treatment of this important piece of work. (See Section entitled, "How to Study Individual Growth.")

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Let us take for granted that so far the group and the leader have been together long enough so that these things have taken place: the group and the leader have become **acquainted;** the members have begun to feel themselves united into **a real group;** they have been faced with **an objective for life** in terms of Christian character and all-around living; and they have discovered, by some process, **how far the members have gone** in reaching that ideal. What would come next?

The group and the leader will now most likely decide on what they are going to do together and how they will proceed. They are to build their program together. There are three phases to this program.

First, what the group will do together as a group, or **the group program.**

Second, what each member decides to carry on outside the group, or **the member's purpose for himself.**

Third, what the leader believes to be desirable in the life of each member, **or the leader's purpose for each member.**

The order of these three will not always be the order in which they are given here, although it often will be. Each of these will now be discussed in detail and separately.

V. BUILD THE GROUP PROGRAM

THE leader now faces the question of **what the group will do together,** and **how these things can be so carried out that Christian character will most likely be the result.** This is called **building the group program.**

Some suggestions will now be made as to how this group program can be worked out. Every leader will not follow each of these suggestions and perhaps not in the order given here. However, they are the sort of help that has proven of value to other leaders in many communities. For the sake of clearness the suggestions will be listed here and then taken up in detail.

1. Study what is meant by a program and the principles underlying it.
2. Review what others have done in starting with a group.
3. Face life itself.
4. Analyze local church situation.

5. Modify that program in view of life itself.
6. Round out elements in present program so as to complete it.

1. STUDY WHAT IS MEANT BY A PROGRAM AND THE PRINCIPLES UNDERLYING IT

The leader and the group may want to study together what is meant by a program. The extent to which this will be done will depend upon the age and the experience of the group and the inclination of the leader. A discussion of this is given in section 1, "Qualities of an Effective Leader," pages 16 and 17.

2. REVIEW WHAT OTHERS HAVE DONE IN STARTING WITH A GROUP

The leader and the group may decide to study together what others have done and are doing. We will, therefore, now give as an aid in program-making, not merely theoretical statements as to how a program can be built, but **reports of some actual instances of how others have done it.** These are not regarded as perfect pieces of work or as samples that other leaders will blindly follow, but as guide-posts pointing the way into a country that every progressive leader will discover in detail for himself.

a. An Achieved, Rather than an Inherited, Use of Prayer

For an example, there is the group whose leader found them entirely lacking in any appreciation of the value of worship, either in public or in the sense of personal private devotion. They were restless during the worship service, both in Sunday school and in church. The leader, through personal chats, discovered that about half of them observed evening prayer, but in only a formal sense by the repetition of a prayer memorized early in life. None of them had ever prayed in public. They were only moderately quiet during the time of public prayer.

This leader was both the teacher on Sunday and the leader of the club during the week. He took into consultation one of the boys who was the most thoughtful and the only natural leader of the group. They decided that at the midweek club meeting they would introduce a discussion as to what the boys acually got out of the Sunday-school worship service. The first evening's discussion was almost a continual succession of explosions as to the fact that they got nothing out of it. Uncomplimentary remarks as to certain persons who monopolized the service in prayer and in other ways were frankly passed. The leader discovered that some of his boys had kept a check in their own minds on the number of hymns used from Sunday to Sunday, and made a practice of guessing before Sunday school opened as to which hymns would be used that day. The second week

the leader got the boys to discussing with the blackboard in front of them, what the features were that actually entered into the program. These were listed with a column on one side showing what they had got out of them, and a column on the other showing what they might get out of such a feature of the program.

About this time the leader took the boys for a camping trip, including Friday night, all day Saturday and Saturday night. He very skillfully lead the camp fire service each evening through a succession of jolly, rollicking songs, then of sentimental songs, and, finally, hymns, to a quiet devotional period around the embers before going to bed. With a few remarks on the place of prayer as one's opening of his own heart to the influence of the Divine Creator of the natural world, he found that about one-third of his boys offered brief, sincere, and meaningful prayers. The next evening in a similar service, before going to bed, more than half the number had so taken part. After this there followed some more discussion periods on the place of prayer and hymns, and then the group was ready to share in planning and carrying out worship programs in the Sunday school. This leader could have strengthened his program greatly by a series of sermons on worship, prayer meeting discussion of it, a Sunday morning study course on the place of prayer, and distributing printed helps to all the homes for family worship. This would have been a complete program for the church.

b. A Program Rooted in an Abandoned Barn

Here is another leader who discovered that his boys between about ten and sixteen years of age, spent a great deal of time summer evenings in the community ball-park watching the young men over twenty years of age play baseball in the league to which the town team belonged. He found also that they were faithful readers of the sporting pages of the papers, but that they had no opportunity for engaging in athletic activities themselves. The school yard of the town had no playgrounds attached, except a few swings and a sliding-board for the small children. This leader found in talking with his boys and girls that they were very anxious to have some opportunity along this line, but there were no facilities available. The most effective organization in the church at the time was the young people's society. He brought the matter up at the meeting of the executive committee of the society, to consider ways and means. The young people themselves suggested a vacant barn on the church property, and the question was raised as to making it into a gymnasium. Committees were appointed at once to look into the matter, the advice of a carpenter was secured as to the possibilities, and within a week or two the older boys were at work in the barn, tearing down the upper floor, boarding up the sides, and getting it in condition for games. The young people's society raised a small sum of money for putting in some equipment, and the first winter's activity in athletics began.

At the beginning of that winter, if the older boys and girls had been evaluated in athletic spirit and ability, according to the plan outlined in this material, they would nearly all have scored in column 2, to the left, or below the average. Scarcely any of them had ever played any athletic game or taken part in any athletic activity. When they began most of them had no conception of what the rules, for

example, of basketball, or volley-ball, or indoor baseball meant, and violated them at will. Several of them were determined to think that if the referee called fouls on them, he was favoring the other team. They were angered by defeat, and in other words, did not know the meaning of sportsmanship.

If this same group had been evaluated by the same schedule in the spring, most of them would have moved over to column 4, at the right of the scale, and above the average, and many would have reached column 5. In the spring they put on a gymnastic exhibition in the basement of the church to which the church and community were invited and which they enjoyed very much. This gymnastic exhibition became an annual affair. For the first winter the league activities were all within the church group, there being a league of younger boys, a league for older boys, and another for older girls. After the close of the second winter, the teams had developed enough skill and knowledge of the rules to compete in basket-ball with outside teams, and in the third winter such competition became a regular part of the program. Out of it all the finest results in Christian character emerged. That leader now says that if he were doing it again, out of a wider experience, he would have had his boys and girls study a Sunday morning course on the lives of great heroes, or some related theme; he would have preached some sermons (for he was the pastor) on the fine sportsmanship of some prominent athletes, and so he would have tied up the thinking of the church and the homes for several weeks around the ideal of sport and the game of life. He feels that in so doing he would have come rather close to having an integrated program in his whole church.

c. Starting with a Group around a Front Gate Problem

In a certain group, a woman decided to approach the problem from the standpoint of the lives of her girls, a group of senior high school age. She had planned programs out of books, but decided to plan one out of life. She conducted interviews with her girls in an informal and friendly way, so as to get close to their problems and needs. As a result of her conferences with them, she discovered one predominating problem. It had to do with social manners and etiquette. For example, the girls were perplexed about how to get rid of a young man accompanying them home when he stayed too long at the gate or in the parlor, and did not seem to know how to remove himself. They wanted to know how to do it effectively, and without at the same time offending the young man. They were also concerned with what to do in a social gathering where the table was set a little more elaborately than that to which they had been accustomed. In other words, these girls were moving out, their leader discovered, into a social world that was a little more complicated than the one to which their mothers had been accustomed, and they were not adequately prepared for it.

The leader decided that if this was such a pressing problem in the lives of her girls, it might be a good idea to have it in the program of the group, so in consultation with some of the leaders, it was decided to take, at the mid-week meeting of the class, a two months' course in discussion of manners and etiquette. A book was secured as the basis of their discussion, but the meetings were as far as possible on a project and demonstration basis. (Just how they demonstrated the effective and courteous method of getting rid of the young man is

not recorded!) At the end of their course, they served an afternoon tea to which their mothers were invited, and all through they found it to be of intense interest because it was meeting a real need in their lives. The leader found the results for the whole program of the church to be of very great value, because the girls were given a pleasurable association and found in connection with their church program an answer to genuine needs. The whole appeal of the church found a much more ready response because of this practical need that the church had met.

d. Reversing the Church Membership Statistics

In another instance a leader discovered in a group of boys between 15 and 17 years of age, that there was only one member of the church. The others he found ranged from those who were naturally sympathetic to one boy who was very much opposed to the idea. This leader had already got these boys playing basketball and other indoor winter sports in a rather inadequate room which they named the gymnasium. In this way he was getting acquainted with them and introducing them for the first time in their lives to an appealing, attractive program that grew out of their own interests, but was also connected with the church. He then waited for a favorable opportunity to discuss the matter of church membership and the Christian life with them. Sometime in the month of January he sent them all a letter in regard to the matter.

One Saturday evening he was invited to join the group for a lunch in their gymnasium after they had finished basketball. They had fixed up the lunch around a second-hand stove, and under rather primitive conditions. As the group sat around the stove enjoying their lunch, they discussed the rules of basketball. Then the leader turned the conversation naturally to the matter of the rules of living, and so brought it around easily to the Christian life. They discussed basketball, and soon the boys opened up their own feelings about it and entered into the discussion without embarrassment. As a result, over half the group expressed a desire to join with the leader in a discussion and study of the meaning of the Christian life, with a weekly session. This was arranged for the eight weeks leading up to Easter Sunday, and the leader carried on a most helpful course on how the Christian life develops, what it means, and what it produces in life and service. As a result, within three months from the time this leader had begun with a program planned in this way, instead of only two members of the group of a little over a dozen belonging to the church, there were only two who did not. The results in Christian living were most desirable. The program was effective because it grew out of a study of the lives of the boys themselves and was linked up to their vital interests.

These instances of the way in which other leaders have approached the problem of program building will, it is hoped, be a help to other leaders. We will now consider some of the actual details that might be considered in forming a program.

3. STUDY THE PRESENT GROUP PROGRAM

By this is meant finding what elements of an all-round program are now being adequately provided. One of our common dangers is to become interested in one activity and

feel that it is all-important in itself. For example, one leader is devoted to the Sunday-school class, another to the young people's society, another to a preaching service, another to a missionary society, another to an athletic club, and so on. This leads to many serious results in the development of youth. The best remedy for this is for leaders to see a complete program of life and to study the interests and activities of their group in the light of it.

The following chart prepared with an actual group of girls in mind will help to make this clear to any group. (It should be noted that the following is not a chart for evaluating the personal growth of individual members; it deals with the program of the group as a whole.)

Area of Experience	Where Training is Now Received	Is it Adequate for Our Group?	Should Our Group Provide for it? Where?
(1) Health Activities	School Home	Yes Yes	No No
(2) Educational Activities	School Home	Fairly so Fairly so	x Yes. Public speaking and observation needed
(3) Economic Activities	School slightly Nowhere at present	No No	x Yes. Sunday class and mid-week activities [1]
(4) Vocational Activities	Nowhere at present	No	x Yes. Sunday class and mid-week activities [1]
(5) Citizenship Activities	Nowhere at present	No	x Yes. Sunday class and mid-week activities [1]
(6) Recreation Activities	School	Fairly so	x Yes. Talk and discussion on best sport ideals
(7) Sex, Parenthood and Family Life	School Home	By no means By no means	x Yes. Sunday class, Sermon, Books, Interviews
(8) General Group Life	Nowhere in particular	No	x Yes. Sunday class, Sermons, Mid-week
(9) Friendship Activities	Nowhere in particular	No	x Yes. Sunday class, Sermons, Mid-week
(10) Aesthetic Activities	Nowhere in particular	No	x Yes. Sunday class, Sermons, Mid-week
(11) Specialized Religious Activities	Church	Fairly so	x Yes. Discussions. Interpret what they do

[1] The program of the society would be included in such an outline for some churches. In the instance chosen there was no such society.

To make out such a chart for any group would be most stimulating. In looking it over the reader will need to keep a few facts in mind.

First, what it says as to program. The items checked (x) show clearly the points at which the program of the group needs to be strengthened. The personal evaluation charts of the individual members, where used, will help in this.

Second, its picture of complete life-program. It will be seen at once that it is intended that each member of the group should come to see all the activities of his life as possible elements in character-building. The program of this group should do two things to these complete life-activities. It should **First,** Provide a motive and an ideal that will add meaning to them all, and **Second,** It should round out those activities and provide those experiences that are not being supplied adequately elsewhere.

Third, it broadens the group's idea of its own purpose. The narrow round of activities that the leader and his group engage in together must not exist for themselves alone. If they do, they will miss the mark of their highest good. They should be a channel through which a comprehensive ideal of life can provide a motive to run through every experience; Christian leaders, in connection with a Christian institution, can best give a motive that includes the religion of Jesus as an element in the everyday experience of youth. The leader of youth cannot stand beside his members as mentor and guide at every choice they must make; he can be present only as he has shared in centering their lives around certain great satisfying ideals and purposes.

Fourth, it shows where to take hold in building a program. The program must not attempt to provide everything that life needs. The leader will not attempt, for example, to duplicate the athletics of the high school unless he finds the ideals of the school to be pernicious and that conference with its leaders can effect no change. He will not repeat courses of lectures, concerts, reading courses, and so on, but will be continually **rounding out the experiences of his members.** And the activities in which he engages will not be isolated units, off by themselves, but parts of a complete ideal that is constantly kept in mind.

4. ANALYZE THE LOCAL CHURCH SITUATION

In the light of what a program should be; in the light of what others are doing; and in the light of the needs of life itself, it is now time to ask what the local church is doing and how it is meeting the needs of life.

The following organizations or meetings carry the program of the church on the whole. The organizations, therefore, give the church its major opportunity for helping youth to build toward complete Christian living. Let us list these various meetings for youth in the church. There will be in some churches:

(a) The church services of worship and preaching
(b) The Sunday school
(c) The society
(d) The weekday church school
(e) The vacation church school
(f) The through-the-week activities
(g) The missionary societies or circles for youth

This looks like a pretentious array but in most churches only the first two, or possibly the first three, will exist. It is necessary, however, to consider the complete program of the church in this way. The programs provided and used by all these organizations should be considered. In some of those it will not be possible to make any change or adaptation. The important point just now in our discussion is that all leaders realize that the work of each organization should be an integral part of a complete enterprise, of religious education, in any age group. The teacher of a class, or a group leader, or a president of a young people's society, or a leader of a missionary group, is likely to feel that his or her own piece of work is the whole enterprise. Just the opposite is the case. All must feel that they contribute to the whole needs of youth, and they must plan their work together so that each element will supplement the others. The section on organization will help in this. All prescribed topics and studies will be recognized as part of the whole program of the church and adapted as quickly as possible to the actual needs of youth.

5. MODIFY THE LOCAL CHURCH SITUATION IN VIEW OF LIFE ITSELF

Having seen the needs of youth on the one hand, the local situation on the other, the next reasonable question is—

does the local situation need changing in any way so as to meet the need of youth better?

The following suggestions may help in this:

a. **All-round living** is the goal of the whole enterprise.

b. Decide upon the items in the complete experience that are now being **adequately** provided. These will not need much attention.

c. Agree upon the areas that are getting attention from **too many sources** and in an **unrelated** fashion. Some changes may be possible to avoid duplication. For example, three organizations, the class, the society, and the missionary circle, sometimes offer unrelated mission study to the same people; this situation needs to be studied. Or again, the class and the society both offer parties and socials to the same people.

d. It may be that in the light of this study, **the organizations** in the local church will need to be studied afresh. (See organization section for help in this.)

e. It may be possible, by choosing elective materials, to provide a more properly correlated curriculum than exists. For example, it may be possible for the leaders of all activities to agree upon a certain area of life in which emphasis is to be placed for a period of time. Let us say that that area is the Christian home. Courses could be chosen for all the classes of adolescent age dealing with these. Prayer meetings should center around it. Society meetings would deal with it. Sermons would deal with it. All group projects would grow out of it.

6. ROUND OUT ELEMENTS IN PRESENT PROGRAM SO AS TO COMPLETE IT

After everything has been done up to this point, it will be found that certain elements need to be introduced into the total program of the church. Looking at the chart on page 17, we see that vocational guidance is a much needed element. Probably as the result of the character evaluation the group, or several groups, are already keenly interested in it. It can be introduced in either of two ways:

(a) Put into the present program of a group, as the Sunday class session; or

(b) Introduced through a through-the-week club activity.

So, in these ways, or in modifications of them, the group program will be worked out.

VI. HELP EACH MEMBER CHOOSE HIS INDIVIDUAL ACTIVITIES

THIS is to include those items that each member may decide to carry out in his or her own life outside of the activities of the group itself.

If the ideal of complete Christian living has been effec-

tively presented, and then, if an evaluation has been carried out for each member, many of the members, or all, should be able to define clearly what their own objectives in terms of complete living should be. They will be able to accept certain items that would make up a personal program. One would have seen the narrow range of his reading and, with the assistance of his leader, he would want to map out a course of broad reading as one of his objectives. Another may discover that he does nothing with his hands and so he will determine to install a work bench. Another has made no vocational choice so he outlines two books to read and five men in different professions to interview on the ideals and opportunities of their work. Others, just because of the wide range of the interests revealed in the challenge and personal evaluation, acquire new hobbies and forms of recreation. Still others will seek to round out their experiences by a new interest in and practice of prayer, or a new study of hymns or of worship. Others will desire to understand what the Christian life really means for themselves and for the world in which they live.

The activities of the home, the school, or the church enter into these personal programs. Some will be provided for in the program of the group while others will be of such a character that they cannot enter, for some time at least, into the program of the group in the sense that training and experience in them are provided in the group meeting. They will touch many interests and activities of life. Some suggestions will now be given as to how this item in the program can best be provided for.

1. The leader must **discuss** with the members of the group the matter of **personal achievement.** If evaluation charts have been made out, they could be discussed without the details of any individual's chart being brought before the individual group. Each member should face up to the strong and weak points of his or her own personal record.

2. **The personal achievement of well-known people** who had such a personal program could be discussed with the group.

The home study of Abraham Lincoln when a boy; the book that William Carey kept in front of him at the cobbler's bench; the reading of Mary Slessor while employed in the cotton mill; the determination of Theodore Roosevelt, when pronounced a sickly boy, to make himself a robust physical specimen by outdoor life —these will be examples of a wide range from which the leader can choose.

3. **In terms of conduct.** In choosing such instances, and in the discussion of the matter, the leader will put these ideals in

terms of conduct as far as possible so as to avoid an objectionable type of introspection.

4. **Choose their own individual activities.** Each member of the group will then be challenged to decide his or her own individual program on the basis of a **need** in so far as needs have been revealed and felt.

7. These can then be recorded on the back of the Evaluation Chart, where a place is provided for a record of the achievement.

8. Arrangements could then be made for some time at the group meeting once a month, or say once in six weeks, at which members will be asked to **report the progress** they are making and to bring up problems and difficulties they have found along the way.

9. At later meetings of the group it would be well to arrange for **the report of the completion** of these individual programs. When such programs have been completed by individuals it might be well to have a simple but appropriate recognition in the group meeting. Many groups will want to have a simple ceremony in connection with such recognition, and will want to work it out themselves. These ceremonials will be more meaningful after they have been worked out as an expression of the group's own ideals.

VII. AS LEADER DECIDE WHAT YOUR OWN TASK IS

IT IS proposed that the leader put down in black and white his own purpose for each member of his group. This is one of the important steps in leadership that many fail to take and yet it is one which, once taken, and persistently followed through, will aid greatly in securing results. In connection with this the following matters will be kept in mind—

1. The leader has already made, we will assume, by one of the three methods referred to, a character **evaluation** or a study of growth of the members of the group.

2. As a result the leader becomes acutely **aware of certain needs** in the lives of his or her boys and girls and young people. He decides, therefore, that the real purpose of his work is that at the end, let us say, of six months there may be a distinct change for the better. These changes will be very specific. He will be able to state them in very detailed terms, because, as a result of his personal evaluation, he has discovered their needs.

3. This means **a new way of judging the results** of one's work.

How do we usually sum up a meeting of a class, or a society? We say, "There was a good crowd"; "fifteen more than last week." "The program went off without a hitch; not a performer or an electric light failed to work." "Everyone was quiet and orderly." "We started and closed right on time." "Everyone had such a good time." "The collection was ten per cent above last year." "We had nearly twice as many as when our work was organized according to such-and-such a plan."

Such expressions are common and they **may** mean something vital above the program, but many times they do not. They do not, of necessity, give us any answer to the leader's question, "Has my program helped me to realize my objective in the life of Susan or James?" It is this sort of question that he will ask himself if he has set down for himself, in concrete personal terms, his own objectives for each of his members. This will include a study of work to be done with the group and also with individuals in the group. It will often mean co-operation with parents, pastors, and other leaders who touch the member's life.

5. The leader will set down on paper, opposite the names of the members, what his specific aims are for them. This list will be his own private, confidential definition of his task. He will guard it carefully. He will be exceedingly discreet in discussing with others the particular weak points of the members because he will be aware of the unwholesome results that have sometimes followed such indiscriminate and unwise discussion; he will not talk over these objectives with anyone unless with the hope of being helped and then only very wisely.

6. Such a record as this will mean most when it has been faithfully and carefully kept on the proper form. Therefore, there has been provided a loose-leaf sheet of the same size as this booklet, and punched so that it can be bound in with the leader's loose leaf materials. Each leader should have one of these for each member of the group. The price is fifteen cents per dozen and they can be secured from the address on the title page.

7. While this is a private record, it will be known in the class that the leader has it and any member will be free at any time to discuss with the leader his own place in it. In this way it is recognized as a phase of the total program of the group.

"MY TASK"

Personal Objectives and Record of Achievement for Leaders of Youth

1. Name of Member .....
This record is the personal private property of .....

2. Name of organization .....
3. Address of Member .....
4. Telephone of Member—Residence .....
Work .....
5. Age ..... Place in School or Work .....

6. Name of Parents .....

7. Names and Ages of Others in Family .....

8. Result of Study of Growth.[5] First Evaluation Date .....

Second Evaluation Date, Six Months or More Later .....

(Use **black** check mark for first evaluation and some contrasting color for the second)

Five-point Scale of Individual Growth

Areas of Experience	1. Bad	2. Poor	3. Medium	4. Good	5. Excellent
HEALTH ACTIVITIES					
EDUCATIONAL ACTIVITIES					
ECONOMIC ACTIVITIES					
VOCATIONAL PREPARATION					
CITIZENSHIP					
RECREATION					
SEX, PARENTHOOD, FAMILY LIFE					
GENERAL GROUP LIFE					
FRIENDSHIP					
AESTHETIC INTERESTS					
SPECIALIZED RELIGIOUS ACTIVITIES					

The second evaluation will show the changes that have taken place in six months.

[5] See special section of these materials entitled, "How to Study Individual Growth."

9. Results and changes I hope to see accomplished in him (her).
10. Reactions secured by me from
    a. Principal, or teacher of school, or employers
    b. Parents
    c. S. S. Superintendent, teacher, or officer
    d. Pastor

VIII. CARRY OUT THE GROUP PROGRAM THAT HAS BEEN PLANNED

It is taken for granted that the group has agreed upon the major activities that are to enter into its program. By an evaluation of the achievement of the members, and a study of the situation in the church itself, it has been agreed that certain outstanding needs and interests of the group are to enter largely into the program of the group. If only one class group has made this study they will make further plans for meetings of their own class or club alone. It is hoped, however, that age groups will work together so they can consider all the meetings of their group, including department and society. What will the leader and the group do next?

1. SECURE, IF IT HAS NOT ALREADY BEEN DONE, ALL THE MATERIALS AND RESOURCES AVAILABLE

The leader will find that many usable materials, courses, lesson helps and so on have been prepared. He will communicate with the denominational board of religious education and secure all the materials and suggestions that may be available. He will get in touch with interdenominational cooperative work through the office of the state or community council of religious education. One of the most helpful things done by successful leaders is this securing and using of materials. Many leaders have a filing system in which they classify the various features of their program in folders, and are continually on the alert for materials from all sources. For example in newspapers and magazines there will be found articles of such varied interests as camping, vocations, biography, prayer, church membership, etc. As one begins to file materials in this way the extent of it grows and each leader is able to get together a considerable quantity of materials that fit into his own needs, because he has collected them himself. Of course, any wise leader in col-

lecting materials in this way will avoid the idea that printed materials in themselves will provide an effective program. He will recognize them as aids and not allow them to make his outlook a bookish one. The leader is referred to the section on "Program Suggestions" in this connection.

2. RELATE THE WORK OF THE GROUP TO THE WHOLE WORK OF THE CHURCH AND OF THE COMMUNITY

In the church this will be done through the committee on education, or the pastor, or the superintendent of the Sunday school. This will involve a study of the resources that he has at hand. He will ask what results have actually followed from previous activities, what results in Christian character, in church loyalty and interest, in community service, and in other ways. He will estimate the resources he has to depend upon, resources in adult leadership, in competent youth, in physical equipment, in leisure time, in free evenings, and so on. He will relate his work to the whole program of the church; in this way he will secure official support and endorsement; many a boys' or girls' program has failed completely because, when its evening meeting conflicted with an engagement of the Ladies' Aid, it had no sympathetic and intelligent support for an amicable adjustment.

3. PROVIDE FOR THE SPECIAL INTEREST AT THE MOST AVAILABLE PLACE IN THE CHURCH'S WORK

For example, referring to the same chart on page 17, let us suppose that the group is to provide for these needs in a period of six months from October to March—Public Speaking; Use of Money; Vocational Guidance; Citizenship; Recreation; Meaning of Church Membership. How and where shall they be provided?

The chart indicates the answer as follows:

Public Speaking	In through-the-week group meetings
Use of Money	Sunday morning class
Citizenship	Preaching services
Sex Education	Sunday morning class
Vocations (Oct. and Nov.)	Monday evening group meeting
Church Membership (Jan. and Feb.)	Monday evening group meeting

4. MAP OUT A LIST OF TENTATIVE ACTIVITIES FOR, SAY, THREE MONTHS IN ADVANCE

The following is merely a sample. It is given here with the hope that no reader will regard it as a copy that has to

be followed in detail. Each local situation will change its details. And yet, in general outline, it may help a leader in working out his own list of activities or some other major interest.

Activities of the Group—Oct. and Nov., 192....

Senior Department 15-17 years of age

Fortnightly—Monday night—part of the ..... Church's program of Christian Education

At one meeting, usually the first, the following items might be cared for:

Organization, or reorganization, of the group—see section 4 of these materials on "How a Leader Uses Organization."

"Helping the Group to Choose Its Goal"—see page 8 in this section and "Qualities of an Effective Leader," page 8.

Explanation of Character Evaluation—and Plans for Carrying it out. See page 10 in this section and "How to Study Individual Growth."

Appointment of Program Committee. See section on Organization, page 29.

Appointment of Committee on Group Ceremonies, (for Opening, Initiation and Closing).

Games and other recreational features as may be possible. See section of these materials on "Recreation."

At another meeting, usually the second, these items may enter into the program:

Opening worship period and group ceremony. See section of these materials on "Worship" and report of committee on ceremonials.

Discussion of character evaluations which have taken place.

Report of Program Committee which recommends, as a result of the evaluations, that for the next three or four meetings the group program center around vocational guidance.

Discussion of vocations led by members of the Program Committee. See Section of these materials entitled "Program Suggestions," page 43.

Arrangements for interviews with men and women of various vocations. See "Program Suggestions," page 43.

At still another meeting, possibly the fourth, these items may make up the program:

Worship and ceremonial.

Reports of vocational interviews by members.

Brief closing talk by the minister on the Christian Motive in any life-work. See reference materials in "Program Suggestions," page 44.

Games and recreation.

At another meeting, the program might include these items:

Worship and ceremonial.

Discussion—led by group leader—of how to work out a life-program to reach one's vocational goal. See "Program Suggestions," page 43.

Discussion of what the four or five meetings, extending over about two months, have meant in the development of Christian character. See "Program Suggestions," page 43, for a list of Christian character traits that most readily grow out of activities that center in vocational guidance.

Notes on the above suggested outline of program activities:

a. It is **suggestive only.**

b. It provides for as much **participation on the part of the group** as the age and experience of the members would make possible.

c. It could be **adjusted to the whole program of the church** by
   (a) Special sermon and worship service on the Christian motive in life-work, which would interest the parents.
   (b) Worship service in Sunday school on a similar theme which brings in the interest of youth and helps adults to see problems of youth.
   (c) Prayer meeting topics along a similar line.
   (d) Consideration of the theme in the Sunday-school class.

d. Such an activity has been **linked to the life of the community** by a vocational guidance campaign that would reach the community as a whole. This could be conducted by the inter-church young people's council or the young people's work committee of the local council of religious education, or by any other agency available and sympathetic.

e. Such an activity **could be carried out** along similar lines **at some other place in the church's work,** if desired. It has been discussed here as a project for the Monday night meeting of a group. Sunday morning, Sunday evening, or some other time could be used for the main features with adjustments in details.

f. **Outlines of other activities,** similar to this will be needed.

Some leaders will be experienced enough to prepare their own outlines without needing even the help of this suggested outline. Other leaders will, after examining this outline, be able to go ahead and work out their own on other topics.

Still other leaders would like to see suggested outlines on other themes prepared by someone more experienced. If these leaders will write to the office of their denomination, or of the state, provincial, county, or city council of religious education, or the address given on the title page of this leaflet, they will receive further help on this matter.

IX. TEST THE RESULTS

WE will assume that as a result of using these first steps, or by a modification of them, or by some other process entirely, the work of the group is under way. The program for the immediate future has been agreed upon and is going on. Whatever new organization or change in organization has been needed, has been carried out. (See Section 5 on Organization). The leader can be certain that there will be developments in it and results from it that he did not expect and also that some of the results he expected will be slow in appearing or may not appear at all. Therefore, it will be necessary occasionally to stand aside from helping to turn the wheels of the program machinery and ask himself what results he is achieving. Our complacency as leaders of youth often rests upon the fact that we do not make such a study and a summary of our results; if we did, we would often be torn with a desire to find some better way than the one we have been using. Also, if we did, we would discover in unexpected places and in unlooked for ways, the ripening of fine Christian qualities.[6]

In the fourth step, mention was made of the personal record that the leader could make of each member of the group. In the proposed record form there is provision for two personal evaluations at least six months apart. If the leader will make such an evaluation of the lives of his members six months after the first, he will find a genuine test of the value of his program. He can then also check up on his own personal objectives and see how far he has gone along the road to their attainment. In doing so, he will find and joyfully list the tasks that are actually finished. He will see the new tasks that closer contact with his boys and girls will reveal, and then stretching out before him, the unfinished enterprises that lure him along step by step, on the pathway of leadership. And so, he will increasingly look upon the young lives whose leader he has been and realize that it may be said of him and them

> "And faring forth, triumphant, with the dawn,
> Each fresh young soul a missioner for weal,
> Forward they carry, as a shield, the seal
> Of his example—so his work goes on."

[6] A chart for evaluating the young people's work of a church can be secured by writing to the address given on the title page of this leaflet.

FURTHER TRAINING FOR LEADERS OF YOUTH

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by forty denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial office, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the forty denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' Conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

FURTHER READING FOR LEADERS OF YOUTH

1. **Religious Education in General.**
   How to Teach Religion—Betts
   Church School Administration—Ferguson
   What is Religious Education—A. J. W. Meyers
   The Project Principle in Religious Education—Shaver
   Training the Devotional Life—Weigle and Tweedy
   The Organization and Administration of Religious Education—Stout
   The Educational Task of the Local Church—Bower

2. **Religious Education of Youth.**
   Handbook for Workers with Young People—Thompson
   Leaders of Girls—Espey
   Community Forces for Religious Education—Early Adolescence—Fiske

Group Leaders and Boy Character—Gregg
Leaders of Youth—Harris
Youth Organized for Religious Education—Maus
Youth and the Church—Maus
Girlhood and Character—Moxcey
Religious Education of Adolescents—Richardson
Psychology of Adolescence—Tracy
Agencies for Religious Education of Adolescence—Munroe
Church's Program for Young People—Mayer
Teaching Adolescents in the Church School—Shaver
Teaching the Youth of the Church—Maus
Psychology of Early Adolescence—Mudge
Psychology of Middle Adolescence—Moxcey
Psychology of Later Adolescence—Mudge
Famous Hymns—Bonsall
Indoor Games and Socials for Boys—Baker
Games for the Playground, Home, School and Gymnasium—Bancroft
Studies in Adolescent Boyhood—Burr
Stories for Talks to Boys—Cheley
Following the Dramatic Instinct—Ferris
Girls' Clubs—Ferris
The Dramatic Instinct in Religious Education—Galloway
Graded Social Service for the Sunday School—Hutchins
Pageantry and Dramatics in Religious Education—Meredith
The Church at Play—Richardson
Phunology—Harbin
Handy—Recreation Service, Chicago
Games—Laporte
Drama in Education—Overton
A Church and Community Program of Recreation—Powell
Young People's Work for Young People—Kirkpatrick
The Christian Endeavor Manual—Clark

Additional program materials for each age group, intermediate, senior, and young people, including Sunday-school lessons, home and foreign mission study text books, young people's society programs and materials, and helps for class and club activities may be secured by writing the missionary boards, boards of religious education and publishing houses of the respective denominations.

Season of 1927-28 Date .....

ENROLLMENT OF CO-OPERATING CHRISTIAN QUEST GROUP

Note: In order to secure the best results from the use of these materials the Committee believes that EACH GROUP USING THEM SHOULD BE LISTED IN THE HEADQUARTERS OFFICE OF THE ORGANIZATION TO WHICH IT BELONGS. In this way suggestions can be sent to the group and the group can in turn report its experience for the guidance and help of others. For this purpose this form for such enrollment is provided.

We hereby register the following group as one that is willing to co-operate in using the materials of the Committee on Religious Education of Youth, and in reporting the results.

1. Connection of the Group.

Name .....

Name of Church or other organization .....

(Please give name of group, such as Organized Class; Organized Department; Young People's Society; Hi-Y Club; Girl Reserve Club, etc. Also be specific in naming the church or other organization.)

2. Program of the Group.

We agree to give the materials issued by the Committee fair trial and diligent use by undertaking as many as possible of the plans proposed.

Three months? ..... Six months? .....

3. Our Organization.

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Committees .....

No. of members ..... No. Male .....

No. Female ..... Age Range .....

4. We agree to report to our own headquarters agency the result of our experience in the use of the plans proposed and of any others used by us.

Send this form to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

CO-OPERATING GROUPS WILL RECEIVE WITHOUT CHARGE AT INTERVALS SUGGESTIONS IN REGARD TO THE USE OF THESE MATERIALS

From "How a Leader
Proceeds With a Group"

REPORT OF EXPERIENCE
of
CO-OPERATING CHRISTIAN QUEST GROUP
for use of
COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Name of Group Reporting .....

Name of Church or Other Organization .....

.....

1. **Getting Acquainted**—Was this done?
   How? What results?

2. **Unifying the Group**—Was this done?
   How? What results?

3. **Setting the Goal**—Was this done?
   How? What results?

4. **Studying the Growth of the Members**—Was this done?
   How?
   Plan I Plan II Plan III

5. **Building the Group Program**—Was this done?
   How? What was planned?

6. **Choosing the Members' Purpose**—Was this done?
   How?

7. **Choosing the Leader's Objectives**—Was this done?
   How?

8. **Carrying Out the Group Program**—Was this done?
   How? What results?

9. **Testing the Results**—Was this done?
   How? What results?

10. **What else** did the group do?

Note: If the items on this page have already been reported on for your group in connection with some other pamphlet, it is not necessary to repeat them here.

See other side of this report on which to report on this pamphlet "How a Leader Proceeds With a Group."

REPORT ON THIS SECTION "HOW A LEADER PROCEEDS WITH A GROUP"

In what ways was this section used?

What steps in leadership did you take?
(Name them in order taken, not in order given in the pamphlet.)

....

In what ways was this section helpful?

At what points did you want some specific help that this section did not provide?
(Name in detail the sort of help you wanted.)

At what points was the material weak, or impracticable?

Please name those sections in this material that meant nothing to you. Give reasons.

Please describe in detail the ways in which you would suggest that this section be strengthened.

No. in group ..... Male ..... Female .....

Age Range .....

Time covered by this report .....

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Send this report to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

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